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OR, A

DISSERTATION ON NAKEDNESS:

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P A R O D Y

ON

*P A I N E ' s R I G H T S O F M A N .*

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“ Why so much Cover? It defeats itself.”

Y O U N G .

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L O N D O N :


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U. F. U.

DISSEMINATION OF THE GOSPEL



## INTRODUCTION.

**T**HAT man was born naked is a proposition which will be denied by none; but whether he should continue so, is a question, that may startle minds under the dominion of custom: a short discussion, will enlarge narrow notions on the subject:

Discussion requires labour, and no man willingly increases the portion assumed by himself or allotted to him by others. Mr. Paine's discussion of the Rights of Man, affords all that is necessary to a discussion of Nakedness: slight alterations fit it for the latter, as well as it is now fitted for the former; and it would require very little literary legerdemain to fit it for any subject.

I have in the following pages carefully distinguished my insignificant interpolations by *Italics*: the remainder is one of the rights of him whose heroism for the rights of others hath produced a work which is, in literature,  
what

what a barrel organ is in music, that requires only the trouble of moving a peg to vary the harmony. I have moved this peg, and in an instant the grand chorus of the Rights of Man is changed into a canzonetta on Nakedness, and when the world is tired of this Tune the grinder may probably be induced to move his peg again.



**BUFF!**

OR A

**DISSERTATION ON NAKEDNESS.**

**A PARODY, &c.**

**S**O deeply rooted in the practice of covering human nakedness, is the old world, and so effectually has the tyranny and the antiquity of habit established itself over the mind, that we know not where to begin, to reform the swaddled condition of man.

Paine's  
Rights of  
Man.  
2d part,  
pag. 1.

But such is the irresistible nature of truth, that all it asks, and all it wants, is the liberty of appearing. The sun needs no inscription to distinguish him from darkness.

The naked bodies of the Savages of the American Deserts, never displayed themselves to the world, but the despotism of dress felt a shock, and man began to contemplate redress.

ib. p.

As America was the only spot in the political world, where the principles of universal reformation could begin, so also was it the best in the natural world. The scene which that country presents to the eye of a spectator, has something

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in

in it which generates and encourages great ideas. Nature appears to him in magnitude. The mighty objects he beholds act upon his mind by enlarging it, and he partakes of the greatness he contemplates.—*Man is there free from the persecutions of dressing and undressing!* In such a situation man becomes what he ought. He sees his own species *without being shocked with an inhuman metamorphosis.* And the example shews to the artificial world, that man must go back to nature for information.

ib. 3.

Could we suppose a spectator who knew nothing of the world, and who was put into it merely to make his observations, he would take *all mankind to be mad, to see them loaded and muffled as they are with linnen and woollen: he would be shocked to find the greedy hands of Taylors, Mantuamakers, Manufacturers, and Milliners, thrusting themselves into every corner and crevice of industry, and grasping the spoil of the multitude.* Invention is continually on the rack to furnish new pretences *for varying the fashions.* It watches prosperity as its prey, and permits none to escape without a tribute.

ib. 4.

As revolutions have begun, it is natural to expect that other revolutions will follow. *That which now most obviously presents itself is a total revolution in dress.*

The amazing and still increasing expences of cloaths, the numerous competitions they provoke, the embarrassments they throw in the way of uni-

verfal COMMERCE, have wearied out the patience, and exhausted the property of the world. In ſuch a ſituation revolutions are to be looked for. They are become ſubjects of univerſal converſation, and may be conſidered as THE ORDER OF THE DAY.

Reason like time, will make its own way, and prejudice will fall in a combat with intereſt. If univerſal COMMERCE is ever to be the happy lot of man, it cannot be accompliſhed but by a revolution *in the ſyſtem of dreſs; or rather by a total annihilation of it.*

The revolutions which formerly took place in the world, had nothing in them that intereſted the bulk of mankind. They extended only to a change of MEASURES *which grew ſhort and long* among the common tranſactions of the moment. What we now behold, may not improperly be called a "COUNTER REVOLUTION." ib. 5.

*Deformity and ugleneſs at ſome early period ſought for a covering; man fell into the ſnare, he was gradually diſpoſſeſſed of his rights, and he is now recovering them. Covering founded on a liberal theory, on a ſyſtem of univerſal commerce, on the indefeafiſible hereditary rights of man, is now revolving from weſt to eaſt, and promiſes a new æra to the human race.*

Almoſt every thing appertaining to the *natural ſymmetry of man*, has been abſorbed and confounded under the general and myſterious word *Dreſs*. Though it avoids taking to its account ib. 6.  
the



the errors it commits and the mischiefs it occasions to the human body, it fails not to arrogate to itself whatever has the appearance of *elegance and beauty*. It robs *nature* of her honours, and purloins from *man* the gifts *she* has bestowed on him. It will therefore be of use in this day of revolutions to take a review of the custom of cloathing, whereby we shall be able to analize the mass of common errors.

ib. 7.

To understand the nature and quantity of *cloathing* proper for a man, it is necessary to attend to *his character*. As nature created him for social life, she fitted him for the station she intended. *All other animals have been fitted by the same hand for their respective stations; and shall we suppose our common Parent less bountiful to man than to other animals? Certainly not.*

No part of the comfort which reigns among mankind is the effect of *cloathing*; it has its origin in the natural constitution of man, it existed prior to the practise of covering the human body, and would exist if the formality of covering was abolished.

The most delicate face that ever came from the hands of nature is capable of bearing the winter's blast, and is equally susceptible of impressions with any other part of the human frame: Where is the difference of texture between the face and those parts which *strange absurd and unaccountable custom* hath taught us to conceal? Why the face should exclusively enjoy the natural right to light and open air, I am at a loss  
to



to conceive. Nature intended that one part should be as well adapted to exposure as another, or in other words, she made us all face. But man, a dupe to prejudices, hath violated her dictates.

The eyes of the world are at length opened, and the human mind is just entering into a state of civilization, and the more perfect civilization is, the less occasion has the human body for covering, because the more does it regulate its own affairs and govern itself; but so contrary is the practice of the world to the reason of the case that dress and its expences increase in the proportion they ought to diminish.

If we look back to the irregularities, the adulteries, the prostitutions, and the consequent tumults, which at various times have happened in England, we shall find that they did not proceed from the want of Dress, but that Dress itself was the generating cause, and engendered those disorders which otherwise would not have existed. ib. 11.

In those Associations which men promiscuously form, (as the Indians for example in North America) in which rayment is totally out of the question and in which they act merely on the principles of Society, we see how naturally the various parts unite: and this shews by comparison, that dress so far from being always the cause or means of order, is often the destruction of it.

If we consider what the principles are that first condense men into society, and what the motives that regulate their mutual intercourse afterwards, ib. 10.

afterwards, we shall find that by the time we arrive at what is called *rayment*, that nearly the whole of the business is performed by the natural operation of the parts upon each other.

ib. 11. It would appear that the union of such a people (*as the North American Indians in their naked and natural state*) was impracticable; but by the simple operation of *conducting their exterior* on the principles of society and the rights of man, every difficulty retires and all the parts are brought into cordial unison.

A metaphysical man like Mr. Burke would have tortured his invention to discover how such a people should be *cloathed*. He would have supposed that some must be managed by fraud, others by force, and all by some contrivance; that genius must be hired to impose upon ignorance, and shew and parade to fascinate the vulgar. Lost in the abundance of his researches, he would have resolved and re-resolved, and finally overlooked the plain and easy road that lay directly before him, *The road to nakedness and the rights of man.*

ib. 15. It is impossible that such *dresses* as have hitherto existed in the world, could have commenced by any other means, than by a total violation of every principle sacred and moral.

It could have been no difficult thing in the early and solitary ages of the world, while the chief employment of men was that of attending flocks and herds, for a banditti of ruffians to seize

on and destroy a flock of sheep or goats and convert their skins into a covering for their bodies: and hence the origin of Coats.

Those bands of robbers, having set this horrible ib. 16.  
example, the human mind was deceived into a belief of the utility of skins for a covering, and the bodies, and limbs of man till then, free and unrestrained, were doomed to imprisonment within walls of wool, and hair, and parchment: what first was but awkward and uneasy restraint gradually ripened into habit.

From such a beginning what could be expected but a continual system of imposition and encroachment on our natural rights. It has established itself into a trade. The vice is not peculiar to one more than to another, but is the common ib. 17.  
principle of all. In the present tyranny of Taylors, Mantua-makers, Manufacturers and Milliners there does not exist a stamina whereon to ingraft reformation; and the shortest and most effectual remedy is to begin anew. Man is at this moment standing on the brink of the great puddle of revolutions, and he must be dead to sense and imagination who does not hear the voice of liberty proclaiming aloud,

" Here strip my sons and here at once jump in,  
" And see who best can dash through thick and thin."

POPE.

Nothing can appear more contradictory than ib. 19.  
the principles on which the old system of dress began, and the condition to which the new system called Buff is capable of carrying mankind. Dress  
on



on the old system is destruction to all the varieties of our nature, because it exhibits man in one uniform and unvaried appearance: on the new, it is a heavenly display of the human form;

" Sweet interchange  
" Of hill and valley, rivers, woods and plains."

MILTON.

The former supports itself by keeping up a system of a war of finery: the latter promotes a system of peace and universal COMMERCE, as the true means of populating a nation. The one measures its prosperity by the quantity of revenue it extorts; the other proves its excellence by its frugality.

ib. 20. Mr. Burke has talked of old wigs and new wigs. If he can amuse himself with childish names and distinctions, I shall not interrupt his pleasure. It is not to him, but to the *Abbé Sieyès* that I now address myself; I am already engaged to the latter gentleman to discuss that part of dress which is called a coat.

Though it might be proved that nakedness, or the branch of dress called buff, is the most ancient in principle of all that have existed, being founded on the original inherent rights of man; yet as the exercise of those rights have been suspended for many centuries past, it serves better the purpose of distinction to call it THE NEW, than to claim the rights of calling it the OLD.

The first general distinction between these two systems, is, that the one now called the old, is hereditary



hereditary, either in the whole or in part: and the new, is entirely representative; which in its substantive sense, as defined by Mr. Locke, is "*That by which any thing is shewn;*" some have called it nakedness, others, with me, give it the more popular appellation of Buff.

Buff rejects all exterior ornament.

First. As being an imposition on mankind.

Secondly. As being inadequate to the purposes intended.

With respect to the first of these heads.—It cannot be proved by what right the hereditary form of a coat could begin; neither does there exist within the compass of mortal power, a right to establish it. 'Tis true that the constituent parts of a coat have from time to time varied, the skirts have now been long and the waist short, and Vice Versa, but it has still been essentially a coat with all its inconveniencies; the arms and the shoulders of man have been fettered by the sleeves, his neck fretted by the cape, and thus has he been deprived of his natural rights; and further, the hinder part has always hung down like a curtain to hide his noblest part. Man has no authority over posterity in matters of personal right, and therefore no man, or body of men, had, or can have, a right to set up an hereditary form of a coat.

All hereditary forms of dress are in their nature tyranny, an heritable coat, or an heritable great coat, or an heritable furtout coat, or by whatever

other fanciful name such things may be called, have no other significant explanation than that mankind are heritable property.

With respect to the second head; that of being inadequate to the purposes intended, we have only to consider what dress essentially is.

Dress ought to be so constructed as never to obstruct or thwart the movements or actions of man; now a coat in its present most inconvenient, binding, yet slovenly form, is the most irregular and imperfect of all other parts of dress.

We have heard the RIGHTS OF MAN (in his buff state) called a LEVELLING system; now the only system to which the word levelling is truly applicable, is the hereditary dressing system. It is a system of corporeal levelling. It indiscriminately places every form on the same footing; long and short, thick and thin, crooked and strait, fair and brown, in short every species of form and colour, are nearly put on the same level. It reverses the wholesome order of nature.

ib. 22.

It is not to the Abbé Sieyès, that I need apply this reasoning, he has already saved me that trouble by giving his own opinion upon the case. "If it be asked" says he, "what is my opinion with respect to the hereditary shape of a coat. I answer it is an outrage upon society. But let us" (continues he) refer to the history of cloaks: Is there one, but what is worse, much more

" more destructive to the rights and liberties of man  
 " than the coat."

As to debating on which is the worst of the two, is admitting both to be bad, and herein we are agreed. The preference which the Abbé has given is a condemnation of the thing he prefers. Such a mode of reasoning is inadmissible, because it finally amounts to an accusation upon Providence as if she had left to man no other choice than between two evils, the best of which he admits to be an outrage upon society. This sort of superstition may last a few years more, ib. 24. but it cannot long resist the awakened reason and interest of man.

As to Mr. Burke, he is a stickler for *coats*, not altogether as a *taylor*, if he is one, which I believe, but as *an anatomist*.

He has taken up a contemptible opinion of mankind, who in their turn are taking up the same of him: he considers them in their *buff state* as a hideous and deformed herd of beings that must be dressed like effigies, and an idol would be as good a figure in a coat, with him, as a man. I will however do him the justice to say, that with respect to America he has been very complimentary. He always contended at least IN MY HEARING that the people of America were better formed than those of England or of any country in Europe, and that therefore the imposition of clothing was not so necessary among them.

Though

Though the comparison between *coats* and *cloaks*, which the Abbé has made, is unnecessary to the case; yet were I to make the comparison I should decide contrary to what he has done.

ib. 25. *A coat binds, frets, and irritates the neck and arms, and is like a thorn in the flesh, that produces a fermentation which endeavours to discharge it. Whereas a cloak is loose and easy, and when it becomes inconvenient, may instantly be thrown off at the election of the wearer.*

Having thus glanced at a few of the defects of the old hereditary system of *dress*, let us observe on the new.

*Buff* takes society for its basis, and nature for its guide.

ib. 29. *The principal branches of dress are, the coat, the waistcoat, the breeches, and what is now called Buff.*

ib. 32. *The coat has been already considered, and as to the waistcoat, it has the same vices and defect with the coat, except that it has no hand in fettering the arms of man, but there is still no security for its not being at times equally extended to this species of mischief.*

ib. 33. *Referring then to the original simple part of drapery called breeches, they afford the true Data from which all dress can begin. And having arrived to them, we have but one more step to the Buff. In pure Buff there is, can be, no deceit, no mockery:*

ib. 34. *It concentrates the knowledge necessary to the interest*



interest of the parts and of the whole. It presents itself on the open theatre of the world in a fair and manly manner. Whatever are its excellencies or defects, they are visible to all. It exists not by fraud and mystery, it deals not in cant and sophistry, but inspires a language, that passing from heart to heart is felt and understood. ib. 36.

We must shut our eyes against reason, we must basely degrade our understanding, not to see the folly of *distorting and disfiguring ourselves with clothes*. Nature is orderly in all works, but this counteracts nature; it *makes age pass for youth, debility for manhood*. On the contrary, *Buff* is always parallel with the order and immutable laws of nature, and meets the reason of man in every part. ib. 37.

Whether I have too little sense to see, or too much to be imposed upon, whether I have too much or too little pride, or of any thing else, I leave out of the question; but certain it is, that what is called *a coat*, always appears to me a silly and contemptible thing. *It hangs down behind like a curtain, and conceals something about which there is often a great deal of bustle and fuss, and a wonderful air of seeming solemnity; but when by any accident, the curtain happens to open, and the company see what it is, they burst into laughter. Alas the folly of Man! how much better would it be, at once to put an end to this farse, by familiarizing* ib. 36.

*familiarizing ourselves to the sight of what excites, when seen, such ridiculous emotions.*

- ib. 38. That *dress* is all a bubble, a mere *tayloring* artifice to procure money, is evident (at least to me) in every character in which it can be reviewed. *Clothing* is not of itself a very chargeable institution. The expence of it in America, founded as it is on the *Buff* system, is trifling.

This system diffuses such a body of knowledge throughout a nation, as to explode ignorance, and preclude imposition. There is no place for mystery, no where for it to begin. An affectation of mysterious importance would there be scouted. The secrets of individuals are always their defects.

- ib. 49. *We suffer ourselves to be blinded by the artifices of Tailors and Manufacturers. These people have no right to make themselves a party in any debate respecting the dismissal of dress. It was not for the benefit of those who weave, and cut, and stitch, that clothes were originally established, as appears by the leaf and the skin. In all those matters, the right of judging and acting, are in those who pay, and not in those who receive.*

- ib. 53. I cannot conceive that any nation, reasoning on its own rights, would have thought of calling the clothing our nakedness MODESTY, if the cry of modesty had not been set up by some ugly ill-formed creatures who dreaded inspection. It has got into circulation like the words BORE and QUOZ, by being

being chalked up in the speeches of *creatures not of human shape*, as those words were on window shutters and door posts ; but whatever the *abominable practice* may be in other respects, it has undoubtedly been THE MOST PRODUCTIVE MACHINE OF TAXATION THAT WAS EVER INVENTED.

I will now by way of relaxation, turn a thought or two to Mr. Burke ; I ask his pardon for neglecting him so long.

"America" says he, (in his speech on the Canada bill) "never dreamed of such absurd doctrine as *nakedness being one of the rights of man*." ib. 55.

Mr. Burke is a bold presumer, and advances his assertions and premises without judgment.

"If *nakedness be not one of the rights of man*, and if it be founded on ANY RIGHTS at all, it consequently must be founded on the rights of SOMETHING that is NOT MAN. What then is that something?

Generally speaking, we know of no other creatures that inhabit the earth, than man and beast, and in all cases where two things offer themselves and one must be admitted, a negation proved on any one, amounts to an affirmation of the other ; now as *nakedness must be one of the rights either of man or beast*, and as we have only to look into the Tower to find that it is not one of the rights of beasts, for nature hath covered them with hair and feathers,



ib. 56. *feathers, ergo it is one of the rights of man.* O John Bull, of what honours would Mr. Burke's system deprive you, since, if nakedness were not one of your rights, you must necessarily have been a wild beast, and perhaps in the Tower for life!

I am willing to make an apology for this scintillating coruscation of my genius, if Mr. Burke will also make his for giving the cause.

Having thus paid Mr. Burke the compliment of remembering him, I return to the subject.

From the want of some natural standard in England to restrain and regulate the wild impulse of *personal show*, many of the *fashions* are irrational and tyrannical, and the adoption of them vague and problematical.

The attention of the *Taylors, Manufacturers, &c.* in England (for I chuse rather to call them by this name, than the English *Taylors and Manufacturers*) appears to be so completely absorbed in the means of *picking our pockets*, that they seem to exist for no other purposes.

ib. 57. They now act as if they were afraid to awaken a single reflection in man. They are softly leading him to the sepulchre of *antient finery* to deaden his faculties and call his attention from the scene of revolutions. They feel that he is arriving at knowledge faster than they wish, and their policy of *reviving obsolete fashions* is the barometer of their fears.

This Popery of *dress*, like the ecclesiastical Popery of old has had its day, and is hastening



to its exit. *The shirt, and the coat, the antiquated toga, and the ragged breeches, will moulder together.*

*Dressing* by precedent, without any regard to ib. 58. the principle of the precedent, is one of the vilest systems that can be set up. In numerous instances the precedent ought to operate as a warning and not as an example, and requires to be shunned instead of imitated.

Either the doctrine of precedents is a *taylor*ing policy to keep man in a state of ignorance of the true and proper garb which nature gave him, or it is a practical confession that the wisdom of these brandishers of the shears degenerates, and can only hobble along by the stilts and crutches of precedent.

*How wonderful is the variation of fashions, and how strangely are the wardrobes of antiquity treated! Sometimes thrown into lumber rooms, to perish in dust, as the monuments of darkness and ignorance, sometimes exhibited as precedents for the light of the world.*

If the doctrine of precedents is to be followed, the expences of *dress* need not continue the same. Why pay men extravagantly who have but little to do? If every fashion that can happen is already in precedent, *taylor*ing is at an end; precedent, like a dictionary, determines every case, and we have nothing to do but to select from the wardrobes of our ancestry the apparel in vogue. *Either,*

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therefore

therefore, *dress* has arrived at its dotage, and requires to be renovated; or all the occasions for exercising the wisdom of *taylors* have occurred.

ib. 59. We now see all over Europe, and particularly in England, the curious phænomenon of a nation looking one way, and *taylors* the other; —the one forward, and the other backward. If *cloaths* are to go on by precedent, and man go on by improvement, they must at last come to a final separation; and the sooner and the more civilly they determine the point, the better.

ib. 61. It has been customary to consider *dress* under three distinct general heads. *The morning dress, dress for dinner, and the full dress.*

But if we permit our judgment to act unincumbered by the habit of multiplied terms, we can perceive no more than two divisions of *dress*, viz. *morning dress, and full dress.*

So far as regards *the dressing for dinner*; that which is called *full dress*, is strictly and properly *a dress for dinner.*

ib. 62. I leave to *taylors* to explain the utility of either of them. If there be those who require any, it is a sign that something in their system is imperfect.

With respect to the single garment, which some fastidious people think absolutely requisite to be worn by the two sexes; different modes have been adopted in different countries. The case is, that

that mankind (from the long tyranny of assumed power) have had so few opportunities of making the necessary trials, in order to discover the best, that *dress* is but now beginning to be known, and experience is yet wanting to determine many particulars.

The objections against *this garment being worn by both sexes*, are,

First, That there is an inconsistency in any part of a whole, coming to a final determination on any matter, whilst THAT MATTER, with respect to that whole, is yet only in a train of deliberation, and consequently open to new illustrations.

Secondly, That by taking the *sense* of each as a separate body, it always admits of the possibility, and is often the case in practice, that the minority governs the majority, and that in some instances to a degree of great inconsistency.

The objection against *its being worn but by one of the sexes*, is, that it is always in a condition of committing itself too soon. ib. 64.

But in order to remove the objection against *its being worn but by one sex*, (that of acting with too quick an impulse) and at the same time to avoid the inconsistencies, in some cases the absurdities, arising from *its being worn by both*, the following method has been proposed as an improvement upon both, viz. to throw aside the garment



*garment altogether, and to be stripped to the Buff: This is common sense; these are the Rights of Man!!*

ib. 65. But in whatever manner the separate parts may be provided for, there is *ONE* general principle that distinguishes freedom from slavery; which is, that *dress* is slavery, and *nakedness* freedom.

Considering *dress* in the only light in which it should be considered, that of *exhibiting nature to the best advantage*; it ought to be so constructed as not to be disordered by any accident happening among the parts: *the overturning a bottle of port wine at table, or the receiving a splash of mud in the street*, ought to be a matter of no consequence while there was a pump or a basin of water at hand to cleanse ourselves.

Scarcely any thing presents a more degrading character of human greatness, than *an individual being thrown into confusion by an accident of this kind*, and the ridiculousness of the scene is often increased by the natural insignificance of the cause.

ib. 67. The Indians of America are on a plan that excludes those childish embarrassments. No suspension of *dress* can there take place for a moment, from any circumstance whatever. *Buff* provides for every thing, and is the only system in which nations can always appear in their proper character.

*Clothes*



*Clothes* would not have continued so many ages in the world, had it not been for the *deformities* they cover. ib. 70.

If *clothes* require the support of *mending*, it is a sign that they are not worth supporting, and ought not to be supported. Make *dress* what it ought to be, and it will support itself. ib. 74.

The principle upon which Mr. Burke formed his political creed, that "of *swaddling* posterity to "the end of time" is now become too detestable to be made a subject of debate; and therefore I pass it over with no other notice than exposing it. ib. 75.

*Dress* is but now beginning to be known. Hitherto it has been the mere exercise of power, which forbid all effectual enquiry into rights, and grounded itself wholly on possession. While *deformity*, the enemy of *nakedness*, was its judge, the progress of its principles must have been small indeed.

The Rights of Man are the rights of all generations of men, and cannot be monopolized by any. That which is worth following, will be followed for the sake of its worth; and it is in this that its security lies, and not in any conditions with which it may be encumbered. When ib. 76.  
a man leaves his *clothes* to his heirs, he does not connect it with an obligation that they shall wear them.

There

ib. 77. There is a morning of reason rising on man on the subject of *clothes*, that has not appeared before. As the barbarism of the present *custom* expires, the *physical* condition of nations will be changed. Man will not be brought up with the savage idea of *seeing the face only of his own species*.

The trade of *Tailors and Manufacturers* is beginning to be understood, and the affectation of mystery, with all the artificial forcery, by which they imposed upon mankind, is on the decline. It has received its death wound; and though it may linger, it will expire.

Thus far have I trod in the footsteps of my political prototype Paine, and thus might I proceed through the whole of what he has written, would it not wear too much the appearance of book-making. 'Tis true, my subject is very different from his. Government and nakedness are as remote from each other as the utmost stretch of mortal imagination can reach; but that don't signify, the arguments, the sentiments, and the language are as applicable to the one as to the other. He has opened a new and hitherto undiscovered track in which all subjects may be traced: in it; he has discoursed most wisely on Government: in it; I have discoursed most wisely on the propriety of Nakedness; and in it, we might with equal wisdom discourse on the pleasures of madness, the blessings of blindness, &c. In this manner it would be no difficult matter

*to prove that ignorance was preferable to knowledge, nastiness to cleanliness, that eating and drinking were abominable customs, and not to be endured; that Religion, Literature, the liberal Professions, the Arts, Sciences, Manufactures, and every species of accumulative Improvements should be abolished, and that every successive age should begin anew on its own stock. In short, his whole book is a trick—a piece of literary mechanism for the astonishment and deception of ignorance and folly.*

*Till the æra in which Mr. Paine condescended to visit this Island, Englishmen thought their system not destitute of illuminating bodies: but the same credulity that once listened to the tale of a man's jumping into a pint bottle, now believes that the world may be enlightened by a Jack with a Lantern.*

**F I N I S.**



